

/73 cont./

15 of the fence, furiously advancing against one another. A few minutes later they were all sitting together in a group, laughing, talking, and joking. The anger had dissipated like smoke,

15 It is appropriate here too to mention Linton's observation
861 that in societies in which the children are forced to obey their
121 parents vigorously, as adults they become persons not very
866 independent and always wanting an authority that will guide them, there even being extreme cases where it is necessary to educate some few individuals selected to become leaders (4).

4. /From p. 84 of the original source./

Linton, 1945, pp. 141-142.

15
[861] Among the Guaraní, whose repressive education is almost
[866] nonexistent, a strong sense of discipline and authority does not
[622] develop. Anyone may become chief, so long as he feels the
[787] necessary supernatural vocation; in general self-imposed and
[621] spontaneous practices suffice to establish the magic qualities
[642] and to obtain religious inspiration. Each family chief is or may
[177] become the chief of a band. The idea of an organized govern-
[156] ment of a state type quite clearly exists, but only in the abstract
[157] field, within the religious ritual and mythology, surely a remi-
[177] niscence of the ancient organization of the Jesuit state. The
648 officials of the S.P.I. /Serviço de Proteção aos Índios/ are
unanimous in their complaints about the difficulty of subjecting
the Guaraní to the norms of the Serviço. Without being violent, --
[243] on the contrary, they are whiners --, these Indians always find
a way to get around the regulations. At Araribá, as we have
seen, there has been an attempt to fit the Guaraní into the
economic-administrative system of the post, coffee plantations
already built being given to them. In a few years everything
was ruined. The Guaraní does not know how to administer a
coffee plantation. He has no work discipline, which no one
taught him in his childhood. And the chief toward whom his
notions of authority converge is primarily a religious chief --
[554] ñanderú, kind as a father, a spiritual leader who wants to take
622 his "subjects" to the paradise of the civilizer hero. The authority
that goes with the post is even considered a disagreeable burden by